

*The Son
of God*
GOES
FORTH
TO WAR



ZION EV. LUTHERAN CHURCH, MONROE, MI

(Wisconsin Evangelical Lutheran Synod)

IN JESUS' NAME WE WELCOME YOU!

Wednesday, 5th Lent Service

March 25, 2020

WELCOME TO ZION. It is our hope and prayer that the message you hear today from God's Word will strengthen your faith and fill your heart with the peace only God can give and the joy we have in believing that JESUS CHRIST is our Savior from sin.

SERIES THEME: "THE SON OF GOD GOES FORTH TO WAR"

OPENING HYMN: TLH#452

"The Son of God Goes Forth to War"

The Son of God Goes Forth to War

Reginald Heber

(revised text)

ALL SAINTS NEW
Henry S. Cutler

The Son of God goes forth to war A king - ly crown to gain.
Saint Ste - phen, look - ing to the sky, Saw heav'n be - yond the grave -
A glo - rious band - the cho - sen few, On whom the Spir - it came -
A no - ble ar - my, robed in white, From ev - 'ry tribe and race,

His blood - red flag streams wide and far; Who fol - lows in his train?
The Son of Man by God on high, And called on him to save.
Be - cause sure hope in Christ they knew At peace met cross and flame.
A - round the Sav - ior's throne de - light To see his glo - rious face.

All those who drink Christ's cup of woe, Tri - um - phant o - ver pain,
Like Christ, who par - don rare dis - played, While on the cross in pain,
They suf - fered ri - di - cule and scorn, With ha - tred they were slain.
They held the nar - row path to heav'n Through per - il, toil, and pain.

And pa - tient bear their cross be - low - They fol - low in his train.
This saint for his as - sail - ants prayed - Who fol - lows in his train?
Now crowns their faith - ful heads a - dorn - Who fol - lows in their train?
O God, to us may grace be giv'n To fol - low in their train!

P: In the name of our God, to whom all hearts are open and from whom no secrets are hidden. Amen.

All: O Lord, hear my prayer, listen to my cry for mercy, and in your faithfulness, come to my relief. Do not bring your servant into judgment, for no one living is righteous before you. Answer me quickly, O Lord; my spirit fails. Do not hide your face from me, for I have put my trust in you. Show me the way I should go, for to you I lift up my soul. Teach me to do your will, for you are my God.

C: Almighty God, merciful Father, I, a troubled and repentant sinner, I confess that I have sinned against you in my thoughts, my words, and my actions. I have not loved you with my whole heart; I have not loved others as I should. I am distressed by the sins that trouble me and am deeply sorry for them.

Silence for private confession.

P: Jesus says to his people: "If you forgive the sins of any, they are forgiven." His death paid for the guilt of your sins and the sins of the whole world. Do you believe this?

C: Yes, I believe.

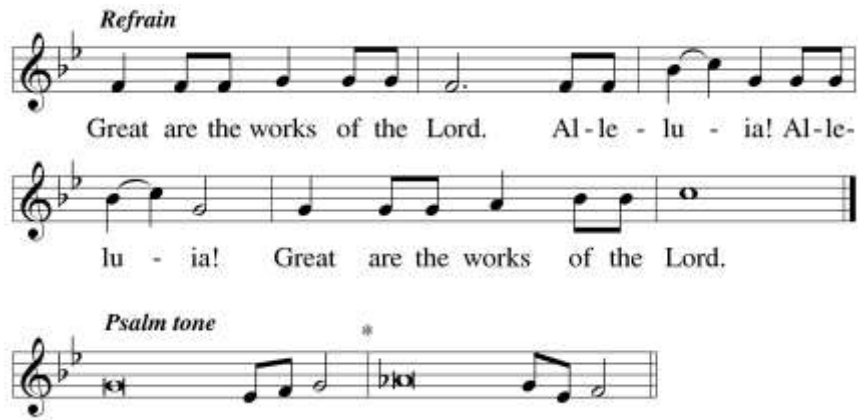
P: Because of the promise of our Savior Jesus, I forgive you all your sins. Be assured that you are a dear child of God and an heir of eternal life.

Prayer

P: Lord God, we thank you for this day of grace now drawing to a close. Stay with us and warm our hearts with your forgiving love in Christ. May your Word keep our faith burning brightly, that we may walk in the light of your presence through the darkness of this world.

Come and bless us as we worship you: Father, Son, and Holy Spirit.

C: Amen.

*Refrain*

Great are the works of the Lord. Alleluia! Alleluia!
Great are the works of the Lord.

Why do the nations conspire*
and the peoples plot in vain?

The kings of the earth take their stand and the rulers
gather together against the LORD*
and against his Anointed One.

Refrain

The One enthroned in heaven laughs;*
the Lord scoffs at them.

Then he rebukes them in his anger
and terrifies them in his wrath, saying,*
“I have installed my King on Zion, my holy hill.”

I will proclaim the decree of the LORD:*
He said to me, “You are my Son;
today I have become your Father.”

Glory be to the Father and to the Son*
and to the Holy Spirit,
as it was in the beginning,*
is now, and will be forever. Amen.

Refrain

PASSION HISTORY LESSON 5

Pilate called together the chief priests, the rulers, and the people, and said to them, “You brought this man to me as one who is misleading the people. Look, I have examined him in your presence. I have found in this man no basis for the charges you are bringing against him. Herod did not either, for he sent him back to us. See, he has done nothing worthy of death. So I will have him flogged and release him.”¹

At the time of the Festival the governor had a custom to release to the crowd any one prisoner they wanted. At that time they were holding a notorious prisoner named Barabbas, who had been thrown in prison for a rebellion in the city and for murder. The crowd came up and began to ask Pilate to do for them what he usually did.

So when they were assembled, Pilate said to them, “Do you want me to release the King of the Jews to you? Which one do you want me to release to you? Barabbas—or Jesus, who is called Christ?” For Pilate in fact knew that they had handed Jesus over to him because of envy.

While he was sitting on the judgment seat, Pilate’s wife sent him a message. “Have nothing to do with that righteous man,” she said, “since I have suffered many things today in a dream because of him.” But the chief priests and the elders persuaded the crowd to ask for Barabbas and to have Jesus put to death. The governor asked them, “Which of the two do you want me to release to you?”

They all shouted together with one voice: “Take him away! Release Barabbas to us!” Pilate said to them, “Then what do you want me to do with the man you call the King of the Jews? What should I do with Jesus, who is called Christ?”

They all said to him, “Crucify him!”

But the governor said, “Why? What has he done wrong?”

But they kept shouting even louder: “Crucify him!”

Pilate addressed them again, because he wanted to release Jesus. But they kept shouting, “Crucify! Crucify him!”

He said to them the third time, “Why? What evil has he done? I have found no grounds for sentencing him to death. So I will whip him and release him.” But they kept pressuring him with loud voices, demanding that he be crucified. And their voices were overwhelming.²

Then Pilate took Jesus and had him flogged.³

The governor’s soldiers took Jesus into the Praetorium and gathered the whole cohort⁴ of soldiers around him. They stripped him and put a scarlet robe on him. They twisted together a crown of thorns and put it on his head. They put a staff in his right hand, knelt in front of him, and mocked him by saying, “Hail, King of the Jews!” They spit on him, took the staff, and hit him repeatedly on his head. They also kept hitting him in the face.⁵

Pilate went outside again and said to them, “Look, I am bringing him out to you to let you know that I find no basis for a charge against him.”

So Jesus came out wearing the crown of thorns and the purple robe. Pilate said to them, “Behold the man!”

When the chief priests and guards saw him, they shouted, “Crucify! Crucify!”

Pilate told them, “Take him yourselves and crucify him, for I find no basis for a charge against him.”

¹ Luke 23:13-16

² Matthew 27:15-23; Mark 15:6-14; Luke 23:17-23; John 18:39-40

³ John 19:1; Matthew 27:26; Mark 15:15

⁴ A Roman *cohort* was about six hundred soldiers.

⁵ Matthew 27:27-30; Mark 15:16-19; Luke 23:17-25; John 19:2-3

The Jews answered him, “We have a law, and according to that law he ought to die, because he claimed to be the Son of God.”

When Pilate heard this statement, he was even more afraid. He went back inside the palace again and asked Jesus, “Where are you from?”

But Jesus gave him no answer.

So Pilate asked him, “Are you not talking to me? Don’t you know that I have the authority to release you or to crucify you?”

Jesus answered, “You would have no authority over me at all if it had not been given to you from above. Therefore the one who handed me over to you has the greater sin.”

From then on Pilate tried to release Jesus. But the Jews shouted, “If you let this man go, you are no friend of Caesar! Anyone who claims to be a king opposes Caesar!”

When Pilate heard these words, he brought Jesus outside. He sat down on the judge’s seat at a place called the Stone Pavement, or Gabbatha in Aramaic. It was about the sixth hour⁶ on the Preparation Day for the Passover. Pilate said to the Jews, “Here is your king!”

They shouted, “Away with him! Away with him! Crucify him!”

Pilate said to them, “Should I crucify your king?”

“We have no king but Caesar!” the chief priests answered.⁷

When Pilate saw that he was accomplishing nothing and that instead it was turning into a riot, he decided that what they demanded would be done. He took water, washed his hands in front of the crowd, and said, “I am innocent of this righteous man’s blood. It is your responsibility.”

And all the people answered, “Let his blood be on us and on our children!”

Since he wanted to satisfy the crowd, Pilate released Barabbas to them.

So then Pilate handed Jesus over to them to be crucified.⁸

After they had mocked him, the soldiers took off the robe and put his own clothes on him. Then they led him away to crucify him. Jesus was carrying his own cross.

As they were going out of the city, a certain man, Simon of Cyrene (the father of Alexander and Rufus), was passing by on his way in from the country. They placed the cross on him and made him carry it behind Jesus. A large crowd of the people was following him, including women who were mourning and wailing for him.

Jesus turned to them and said, “Daughters of Jerusalem, stop weeping for me, but weep for yourselves and for your children. Be sure of this: The days are coming when they will say, ‘Blessed are the childless women, the wombs that never gave birth, and the breasts that never nursed.’ Then they will begin to say to the mountains, ‘Fall on us!’ and to the hills, ‘Cover us.’⁹ For if they do these things to the green wood, what will happen to the dry?”¹⁰

⁶ The word *about* indicates an approximate time reference. Likely this was in the first part of the day, between 6 AM and 9 AM, using the time system of the Roman civil day, which began at 12 midnight. Mark 15:25 states that Jesus was crucified at 9 AM. John also seems to use Roman civil time to calculate the day in John 20:19 (because the evening is considered part of the *first day of the week*. Jewish time regarded sunset as the beginning of the next day).

⁷ John 19:4-15

⁸ Matthew 27:24-26; Mark 15:15; Luke 23:24; John 19:16

⁹ Hosea 10:8

¹⁰ Matthew 27:31-32; Mark 15:16-19; Luke 23:26-31; John 19:16-17

REDEEMER

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Take the World, but Give Me Jesus

1 Take the world, but give me Je - sus! All its
 2 Take the world, but give me Je - sus, Sweet - est
 3 Take the world, but give me Je - sus! In his

joys are but a name. But his love a - bides for -
 com - fort of my soul. With the Sav - ior watch - ing
 cross my trust shall be Till with clear - er, bright - er

ev - er, Through e - ter - nal years the same.
 o'er me, I can sing, though thun - ders roll.
 vi - sion Face to face my Lord I see.

Refrain

Oh, the height and depth of mer - cy; Oh, the
 length and breadth of love! Oh, the full - ness of re -
 demp - tion, Pledge of end - less life a - bove!

Text: Fanny J. Crosby, 1820–1915, abr., alt.
 Tune: GIVE ME JESUS (87 87 with Refrain) J. Paul Williams, b. 1937, and Donna L. Williams, b. 1940. © 1980
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SERMON TEXT:**John 18:38**

³⁸ “What is truth?” Pilate said to him. After he said this, he went out again to the Jews and told them, “I find no basis for a charge against him.

SERMON THEME:

**The Warrior Faces Satan’s Ally-
The World**

PRAYERS AND LORD’S PRAYER**EVENING PRAYER**

All: In the name of the Father and of the Son, and of the Holy Spirit. Amen. I thank you, my heavenly Father, through Jesus Christ, your dear Son, that you have graciously kept me this day. Forgive me all my sins, and graciously keep me this night. Into your hands I commend my body and soul and all things. Let your holy angel be with me, that the wicked foe may have no power over me. Amen.

BLESSING

P: The grace of our Lord Jesus Christ ☩, and the love of God, and the fellowship of the Holy Spirit be with you all.

C: Amen.

CLOSING HYMN: CW 592 (v. 2)

“All Praise to Thee, My God, This Night”

592 All Praise to Thee, My God, This Night

1 All praise to thee, my God, this night For all the
2 Teach me to live that I may dread The grave as
3 When in the night I sleep - less lie, My soul with
bless - ings of the light. Keep me, oh, keep me,
lit - tle as my bed. Teach me to die so
heav'n - ly thoughts sup - ply: Let no ill dreams dis -
King of kings, Be - neath thine own al - might
that I may rest, Rise glo - rious at the awe -
turb my rest, No pow'rs of dark - ness me
y full wings. For - give me, Lord, for thy dear
dis - tress. Oh, may my soul on thee re -
Praise God, from whom all bless - ings
Son pose The ill that I this day have
flow; And Praise him, sweet all sleep mine eye lids be -
done, close, That with the world, my - self, and thee
low; Sleep that him shall me more vig - 'rous make
I, ere I sleep, at peace may be,
To serve my God when I a - wake,
Praise Fa - ther, Son, and Ho - ly Ghost.

Text: Thomas Ken, 1637-1711, abc, alt.
Tune: EVENING HYMN (LM D) Charles F. Gounod, 1818-93, adapt.

Officiants:

Accompanist: Mona Vitale

Liturgist: Pastor Ross Ulrich

Preacher: Pastor Ralph Stuebs, Zion, Toledo, OH